

The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

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HISTORY OF SOUTH UNION, KY.

No. 5.

IN 1817, President Monroe made a visit to New England, and while traveling through the state of New Hampshire, called at the Society in Enfield and was introduced to the family, by Father Job Bishop. President Monroe also made a visit to South Union on the 17th of June, 1819 and was accompanied by General Andrew Jackson and family. The new meeting-house was finished and the first service held on Sabbath, November 28, 1819. Several Brethren from Union Village and from Pleasant Hill were present, who had assisted in the work of the building. In 1828, the people of South Union, were strongly reminded of the story of the flood, as they had a term of forty days, in which it rained a large part of the time.

Since the organization of the Society, all the cooking of the food had been done in the fire-place. To some persons, this seemed to be the best arrangement for the business, that possibly could be devised. But the cooking stove had been introduced into a great many families, having all the modern conveniences, and one of these was brought home for the use of the Sisters. From this date, the fire-place had less and less advocates, and finally was abandoned altogether.

Not less than twelve valuable horses have been poisoned with strychnia. Several of our neighbors have also suffered in the same way and yet no clue can be obtained of the perpetrator. Although most of the rogues that we have mentioned, have been white, yet the colored men were not all strictly honest. Some one entered a building in the North family in 1832 and broke open the chest of one of the novitiate members and stole from it \$260.00 in

silver. Suspicion fell upon a negro and he was confined for several days, through hope of obtaining a confession. He was then given his freedom, but told to return the money by Sunday. Sunday came, but no negro nor any money. They took him up again and he concluded to confess. He escorted the Brethren to a small cave near Bowling Green, a distance of fourteen miles, and there unearthed \$204.00 saying that was all he had. So they took the money and let the negro go. After this, his master, who was a Shaker, sent his slave to the Iron Works in Tennessee, from which place there was little chance of escape.

Some of the blacks who were at work at the North family, resolved themselves into a court and impaneled a jury of black men, to try a negro by the name of Tom for stealing a jackknife. The case went to a hearing and the jury found him guilty and ordered that he should have ten lashes, well laid on, and after that he should be treated to a supper, and his waiters should be three black gentlemen. Tom received the lashes, and then had his wounds washed. When supper was ready, the gentlemen were appointed to carry out their part of the sentence. They waited on Tom handsomely, and the Court and Jury were satisfied that all things were done in good, African style. The knife was restored, the law satisfied and Tom was again admitted to fellowship.

The Believers at South Union were quite interested in the manufacture of silk handkerchiefs. They had ample accommodations for the raising of silk worms, and in 1832, in the month of June, the Sisters picked the first crop of cocoons for the season, and had one hundred and thirty-seven pounds. One pound would be eight hundred and five cocoons, making in all, 110,285 cocoons.

Some remarks were found among the writings of J. R. Eads, referring to slave labor in 1835. The renunciation of the practice of hiring slave labor, generates new feelings. This, with the changes that have been made in our family arrangements, is calculated to awaken us from our quietness. In 1844, a negro, who seemed to be under a religious excitement, came into Elkton Co., and spoke in the street for two hours. Among other things, he said, "I have been sent to proclaim, that the time of the end is near. I am not come in the name of Stephen, but in the name of the mighty God of Israel. You may not believe me, but you will yet be convinced. This government is a government of strife, confusion and gloom, but that which shall succeed, will be a government of universal emancipation." In twenty years from this date, the above prophecy became true, when a universal proclamation was sent throughout the United States by President Lincoln.

In July 1850, there was a discussion on the subject of lightning-rods and it resulted in putting the rods on the Trustees' Office, the meeting-house and on the family dwelling. None had ever been used up to this time, and whether these proved beneficial or otherwise, we have no record to inform us.

The cost was fifteen cents a foot for the rod and one dollar each for the points.

In June 1855, a disaffected class attempted to raise a company and by mob violence, drive the Shakers from South Union and then seize the property for their own use. An old resident of the County, a doctor by profession, had been riding about the country for some three weeks, striving to enlist the populace in the scheme, and agreeing with them to meet on the first of June, at the cross-roads, on the way to Russellville. The causes for this raid, or intended raid, are various, but the principal cause is said to be the interference of one of the Brethren to procure the freedom of some persons of color, illegally held in bondage by some of the party. Some friendly neighbors had the kindness to inform us of these unlawful proceedings. A meeting was appointed and the friends of the Believers were notified to be present. Two lawyers volunteered their services on the side of the Shakers, and an able lawyer from Elkton was engaged to plead the case.

The complainants then urged that the meeting be held at the residence of Dr. Rhea. The meeting was called to order by John Burnham, a merchant of Bowling Green. Our attorney then proposed to address the crowd. No, no, no, resounded through the air. They did not wish to waste time.

It was then agreed to leave it to the crowd whether or not he should speak. A vote was taken and a large majority decided that he should speak. The lawyer then addressed the crowd, as law-abiding citizens, appealing to their sense of right and arguing a legal course as the proper one to pursue. If the Shakers had violated any law, let them be prosecuted;—but if they had not, those who disturbed the Shakers would be liable to indictment and prosecution. After several others had spoken, some for the Shakers and some for the complainants, lawyer Briston demanded a separation in order to discover who was in favor of legal proceedings and who was not. Accordingly, the separation was made, showing a large majority on the side of law and justice. The meeting then adjourned to some subsequent day, but to this date (1872) it has not convened.

[The Believers at South Union, were obliged to exercise great care in regard to the language they used in reference to the subject of slavery. As Christians, following the example of Jesus the Christ, they could not hold slaves as property, nor encourage others to do so. Situated in a slave state, it required a constant guard over the whole life, that they might live peacefully with the slavemasters, who were very jealous over their peculiar institution of human slavery. As the abolitionists became more annoying to the owners of the slaves, the slaveholders became more suspicious of the Shakers, and in May 1855, sent them the following letter. Ed.]

CROSS ROADS, LOGAN CO., KY. MAY 26, 1855.

MESSRS. JOHN RANKIN and URBAN JOHNS,

SIRS:—By resolution of the investigating Committee, appointed at a recent meeting of this community, we are authorized to ask of you, information on the following points. What is the order of connection and associa-

tion between the Society of Shakers at South Union, and other Societies of the same order in the United States? And is South Union a branch Society? With what other Societies of the same order in the United States is your Society associated? In visiting and receiving visits to and from other Societies of your order, what is the spirit and substance of the communications and teachings on the subject of slavery, as entertained during those visits?

Do you receive instructions as to the management and control of your affairs and of your members at South Union? And are you amenable to that Society for said management and control? Are there now books issued among your order called the "Holy Roll," and "Holy Wisdom?" The community are informed that such books are in your possession, and we are instructed to ask for a perusal of the same.

Very respectfully,

J. P.

T. B. S.

G. A. M.

(To be continued.)

TRIA JUNCTO IN UNO.

[THREE JOINED IN ONE.]

By Oliver C. Hampton.

MY intuitions lead me to recognize in the over-soul of the Universe, the two qualities of wisdom and love. I find that in finite man, these two qualities can, may and do act as it were separately. A mother may love her offspring to death and destruction and not show any wisdom in the whole process. A man may love gold merely for itself, till he starve to death before he will spend it to live. He is entirely wanting in wisdom. These are extreme cases, but they prove that love may be exercised while wisdom is not in activity. Again, man may be intensely exercised in cold, cast-steel calculations in mathematics, vivisection or even theology. Witness Calvin's grizzly horrors of doctrine, and in all his speculations not one atom of love is to be discovered. The absent quality in each case is merely lying dormant in the human soul and is not yet developed into normal activity.

These fairly represent humanity on its lower, rudimental plane of existence. All the way between these extremes of inequality, there are grades and degrees of distribution of wisdom and love, even to comparative equality and perfection. Jesus Christ supposed man to be capable of absolute perfection, that is, infinite perfection, else why did he say, "Be ye therefore perfect, even as your Father in heaven is perfect." Our Father in heaven—the Over-soul of the visible universe—the Divine Intelligence or whatever one may call it, differs from our humanity on the lower plane in this way, viz., that the Infinite Father possesses in exact equality, the energies of wisdom

and love and from these, a third active attribute, a perfect-union thereof ensues. Here is a trinity of aspects or conditions not possible to be experienced on the lower plane of humanity with its abnormal, unequal and imperfect conditions. This Trinity in Unity is what constitutes the difference between the rudimental plane of existence and the grand and glorious Christ plane. It is the difference between selfishness and self-abnegation, love and hatred, revenge and holy forgiveness, mercy and cruelty, war and peace, purity and impurity.

This is the glorious height to which we are called and the green pastures of everlasting consolation in which we may walk. "Let us lay aside every weight," envying and strife, intoxicants, even as medicine, flesh-meat, etc., etc. "and the sin which doth so easily beset us," the 'flesh with its affections and lusts,' and "let us run with patience the race that is set before us."

"We'll follow those who've gone before
And have the prize possessed,
Who've all their trying scenes passed o'er
And entered into rest.
For Prophets, Kings and Holy men
Did long to reach this light,
Yet lingered out their days in pain
And died without the sight."

Let us do all we can for humanity in our day and generation in all prudence and wisdom not forgetting the inspired word of the great Seer of the Babylonian captives "The wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Union Village, O.

OBSERVATION.

By Louis Basting.

OBSERVING people have long been puzzled to discover the cause of lightning striking some trees in preference to others. A German professor who has investigated the matter for several years has recently published the interesting result of his labors in *Ueber Land und Meer* (Over Land and Sea.)

He started from the natural assumption that the trees which furnished the best conductor ought to be the ones most frequently struck. He therefore subjected the different kinds of wood to chemical, electrical and microscopic investigation, which soon established the fact that electricity had no decided preference for either hard or soft woods. Knowing that water is one of the best conductors, he ascertained the amount of moisture contained in growing timber, finding 51 per cent in poplar, 39 in oak, 26 in willow, &c., but the electric test proved that the willow with only half the quantity of moisture was no more exempt than the poplar. Further analysis determined the

amount of oil contained in beeches, walnut trees and evergreens: while pursuing this line of research he observed the electric spark to jump over the green beechwood to reach a piece of dry, dead wood beyond. Following this clew he established the fact that lightning has but little affinity for oil-containing forest trees, and this conclusion is fully verified by statistics.

In the principality of Detmold, forestry has been reduced to a practical science. Its very extensive timber lands have been under the constant care of numerous officials, and an exact record of everything relating to them has been kept. About 70 per cent of these woods consist of beeches, 11 per cent of oaks and the remainder of different kinds. Statistics kept since 1874 prove the great exemption beeches enjoy from the visitation of lightning. Of course the number of such contacts will vary according to the frequency of thunder-storms in the season; thus in 1879, fifteen oaks were struck to one beech, while in 1885 the former were struck eighty-four times to one of the latter. The Professor decided that the walnut tree is the least liable to be touched by the electric fluid because of the large amount of oil it contains.

The aboriginal Indians knew that oaks were the worst trees to be under in a thunder-shower, and beech or walnut trees the best. But they were ignorant of the cause of the fact, nor could they have ever discovered it as long as they remained what they were.

Aside from and in connection with true religion and morality it is art and science, literature and mechanical inventions, that are the glory of our time; but they all are the product of long continued labor, research, experiment, and deep and orderly thinking. No knowledge worth having has ever come intuitional. Newton saw an apple fall to the ground; millions had seen the same thing happen before and were none the wiser; but with his whole mind bent upon discovering the cause which keeps the movements of the worlds in order, this simple fact started a train of thought which was finally formulated in the law of gravitation. It was not a sudden knowledge come to him from without, but the slow and laborious secretion of years.

We have heard of a man who claims he obtained the knowledge of the Hebrew language by illumination or inspiration. We don't believe it. Knowledge doesn't come in that way. The facts are all against it. The "gift of tongues" in the primitive church was the temporary exercise of mental and spiritual faculties, the power passing away with the occasion which produced it.

West Pittsfield, Mass.

BRIGHT, ardent youth, life's kindling flames mount high
 As early day's transcendent oriflamb;
 Imagination pictures wealth and fame
 And builds its airy castles in the sky.

M. J. A.

THE BITTERNESS OF DEATH IS PAST.

By George W. Smart.

THE bitterness of death is past,
 When we burst the bonds that bind to sin,
 And turn from pleasure's tempting sway,
 To cultivate the good within.

The bitterness of death is past,
 When our heart's free love to God is given,
 The world's vain treasures seem like dross,
 And souls in rapture seek for heaven.

The bitterness of death is past,
 When worldly ties are rent in twain,
 When earth's bright baubles value lose,
 And loss of wealth and fame, seems gain.

The bitterness of death is past,
 When our sin-sick soul throws off all fear,
 Celestial glory opes to sight,
 And Heaven's bright "pearly gates" appear.

The bitterness of death is past,
 When the ransomed soul its glories sing,
 O Grave! thy victory is lost;
 And Death, O Death! where is thy sting?
Canaan, N. Y.

CHRISTIANITY AND EVOLUTION, AND THE DIFFERENCE.

By Watson Andrews.

IN considering the Christian and Evolution theories of the origin and destiny of the human race, and making due allowance for the allegorical habit of the early peoples in accounting for phenomena, there appears to be little difficulty in reconciling the two. The Biblical account declares that God made all things; the world, plants, animals and man. Evolution claims the same thing, only ascribing all to natural forces—as though natural forces were not God's will and desire. No tolerably enlightened Christian of to-day, entertains the idea that God constructed the physical universe as a mechanic constructs a watch or a factory; or that anything beyond the will and desire—inspiration of the laws of nature—of an Almighty and All-wise being is required to cause all things to be. Let us say then, once for all: man was made, produced, caused to be, in common with other animals; and hence necessarily endowed with the instincts, appetites, passions and desires

indispensable to animal life. Up to this point Christianity and Evolution agree. Here however there is a divergence; but, seemingly only in the manner of expression. Christianity claiming the direct, and Evolution the indirect application, inspiration or in-breathing of Divine force or power in producing or evolving humanity.

The Christian ascribes man's double nature (of the possession of which we are all but too well aware) to a union of the animal and Divine having taken place by direct in-breathing, inspiration or obsession; while Evolution ascribes the difference between a "gorilla and a gentleman," to the indirect action of Divine power through natural laws. This difference is further shown to be one of mere words, when the facts of the history and present condition of the race is considered, since these answer the logical demands of both theories alike. "Uniformity of results, proves uniformity of cause." Given the human pair in the state of innocent inexperience described in the Mosaic account of creation, and the excesses, dissipations and consequent disorder of human society becomes what the theories of Christianity not only but the laws of cause and effect require. And given the most human-like of the lower animals, and admitting the epochal change in the workings of "natural selection," evolving human reason, imagination and invention, as Evolution claims; and is not the successes, excesses, grandeur and demoralization of the world of to-day, the logical outcome? Hence it would seem a matter of indifference which theory we accept, since the results are shown to be the same, to wit, the peopling the world by natural generation. But in peopling, generation has pauperized the world.

Morally the whole world, pecuniarily the larger share; this, although in the nature of things unavoidable, is not well. However, it seems the world was to be peopled, if peopled at all, in accordance with the laws of nature through the instrumentality of man and woman, and to result in a civilization susceptible to Christianity; hence the private family with its exclusive loves and interests become unavoidable. And govern a world with exclusiveness of loves and interests, the competitive system, and strife and contention, bloated wealth, squalid poverty, crime, war and blood-shed, become unavoidable. It follows, whether we accept the Mosaic or Darwinian cosmogony, the natural or artificial theory of the world; we are alike confronted by the same inextricable dilemma, to wit, the necessity for peopling our planet, necessitates the depravity of its people.

This being admitted—and there seems no way of escaping the conclusion—there can be, at bottom, no essential difference between the requirements of Christianity and Evolution, or indeed any other theory that proposes to rescue the world from its evils; since generation, with its partial loves and divers lusts must cease, as a prerequisite, with all who are to be rescued. In a word, the world must come to an end with all who would

cease to be worldlings and subject to the spirit of the world. All who would advance from the rudimental to the complete; from the passing to the permanent; from the natural to the spiritual; from the animal human to the Divine human being; from the necessary self-care of the one to the equally necessary and spontaneous social care of the other, where self is merged in social, and partial, in universal love; must accept the new regimen, the second great epochal change—and this Evolution seems to have overlooked—where a second in-breathing or more properly, obsession takes place, changing the man's motives of action from generating a natural race, to re-generating the natural to a spiritual, or spirit race. This time the obsessing force is said to be visible, descending and abiding upon the man Jesus; thus constituting him the head of the New, as Adam is the head of the Old creation, or phase of man's existence. The first being endowed and properly empowered to set the example and transmit the element of generation to his followers; resulting in a world of natural human life.

The second being also endowed and adequately empowered to set the example and transmit the elements of regeneration to his followers; resulting in a world of spiritual human life. The terms natural and spiritual are here employed, not as separate matters, but as compliments of each other, as the stalk and grain; the stalk to perish when its usefulness is subserved, the grain to be transmuted to a higher phase of life.

Union Village, O.

CULTIVATION.

By Andrew D. Barrett.

MAKE home life attractive. We are an active people and unless our active spirits are filled to satisfaction there may be a tendency to warp from home life. It is the duty of every one to make home life interesting.

There are burdens and responsibilities that should engage the attention of all, and there should be a willingness of spirit on the part of each one to accept these burdens.

If the kingdom of heaven is to be within us, should it not work out, in our daily life? By all means have our interest greatest among our own Brethren and Sisters. Speak words of kindness to every one, in the home. Let every one be counted as a friend and give to every one the best attention we can. Kind words cost but little and yet they are valuable if brought into daily use. Good and gentle manners help wonderfully in the duties of life.

Let us look on the bright side as this makes home pleasant. If it rains to-day, there may be sunshine and a blue sky to-morrow. It takes no more breath to laugh, than it does to groan. If we have a sorrow to-day, let us watch for joy to-morrow. Nobody ever looks for a grievance without find-

ing it. Be a man and resolve to conquer yourself. We will starve our troubles; give them nothing to feed upon, no brooding thought, no morbid sympathy, and when they are buried, roll a great stone over the grave and start again. The duties of home life are many, and if we carry the sunshine of God's goodness in our faces we shall bear these burdens cheerfully. We have no right to inflict our woes upon Society. Troubles are like snow-balls, they gather strength and size as they go until some day we are crushed beneath their weight. If we think we are ill used there will be plenty of collateral evidence to prove it. Let us beautify and grace our home with our best faculties. This is my offering.

Ayer, Mass.

In Memory of our Gospel Father,
STANTON BUCKINGHAM.

By Orren Beaver.

HE passed from earth on the 17th of January, to dwell in realms supernatural. To us all he was a much-loved father and friend. He was the oldest Brother in this Society and probably one of the oldest veterans among Believers. He has passed a long life and has spent nearly seventy-four years in our lovely Zion home.

Faithful to the last in all things, temporal and spiritual, while health and strength remained. He was truly a pattern of godliness in all his dealings with his Brethren and Sisters. Pure and chaste in his deportment, simple and child-like in his manners. He was indeed, a tower of strength to the young thus evidencing what Mother's gospel can do for all souls who willingly yield obedience to its elevating, soul-saving principles.

He often remarked that he thought we had too much of the spirit of the world among us, as a people, to have a fruitful travel in this soul-purifying work. That we needed to retrace our steps to the foundation principles of our faith, before we could expect to have that measure of justification and spiritual prosperity as a body, for which our spirits were so earnestly praying.

The religion of our dear father was eminently practical; not a dead, lifeless formalism, but one whose noble aspirations reached to all humanity, for their future happiness. Honest and upright in his dealings as an Elder as well as a Trustee, he ever manifested that inflexible regard for loving-kindness to all, that it deeply enshrined his memory in the affectionate regard of every consecrated Believer. Though we shall greatly miss him in our little home circle where his pure influence ever rested like a sacred benediction, we rejoice that his noble spirit passed quietly from the scenes of time to enter the beautiful mansion "Over There."

Shakers, N. Y.

THE following lines were written by a lady living in Cleveland, Ohio, who has known the Believers many years and was well acquainted with our Beloved Sister Rachel.

Cornelius Bush.

To the dear Shaker Friends who loved Eldress Rachel Russell.

THE beautiful life so pure and still
Has not gone out to-day,
It has just begun on the other side,
Where the heavenly gate has opened wide
To bid our loved one stay.

No human word, the story sweet
Of those earth-years can tell,
But our hearts have felt its influence blest
And we know our Father has called to rest
The one who has toiled so well.

We can never lose the gentle life
The daily message from above,
Lived out before us here,
Telling of faith and child-like love,
Will still to us be near.

And when we hear from the other side
The word which calls us o'er
Beyond the taint of earth and sin,
We shall surely find as we enter in
Our loved at the open door.

Cleveland, Ohio.

Sarah L. Andrews.

[Contributed by Maria Witham.]

WHAT IS A FRIEND?

AN English newspaper has recently offered a prize for the best definition of a friend. The prize definition was as follows; "The first person who comes in when the whole world has gone out."

The following are some of the best of those which failed to take the prize.

One who considers my need before my deservings.

One who to himself is true, and therefore must be so to you.

One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble.

One who guards another's interest as his own and neither flatters nor deceives.

A 19th century rarity.

One who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

One truer to me than I am myself.

HARD TIMES.

"HARD times" is the universal cry and the unemployed are being numbered by the hundreds of thousands. For this multitude there is but little work, and for the work that may be done, the laborer gets only a small compensation. To say that it was always so, does not better the condition and to say that the starvation of the poor brings about the "survival of the better class," is quite questionable. The humanity of man should, so far as it is able, ameliorate all these unfortunate conditions and work in the interest of good-will toward men.

There is something about this state of affairs that bears a strong resemblance to the lives of the laboring classes in Egypt many thousands of years in the past. Crime is thought by some to be on the increase, and certainly deeds of foulness that cover the catalogue of wicked ways are of daily occurrence. The why and the wherefore is the great wonder of the age. No one seems able to solve the problem or to define the cause, even though the would be worldly-wise are anxiously waiting to be heard. The religionists would have it a political visitation but are not fully decided which party organization is the most culpable.

Bad thoughts are generated and bad words are hurled from one to another with little discrimination and with less care for strict justice. The religious world suffers as does the political and the lines of morality have fallen very low, as animal natures are more keenly aroused. A few incline to see in the dim distance the hand of God, as of old, writing on the wall, and this they say will solve the great mystery. It will tell the whole story, but it will, in all probability, have reference to the shortcomings of our neighbors who are always at fault, and have no special reference to ourselves, as we are generally right.

The revolving seasons have brought us quite to the place or condition of that wonderful personage who asked of God,—*"Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal and take the name of God in vain."* So there seems to be danger in being either very rich or very poor.

A great deal has been said, even by Believers about the wage slaves, as though the rich were grinding the faces of the poor and forcing them to suffer unwarrantable distress. This to a large extent may be quite true, and yet there may be poor, hard masters as well as rich ones. The poor are not slow to take advantage of the poor if occasion offers, so that the selfishness of the human mind is quite fully represented through every class.

The only sure remedy, in all probability, that will ever be found for the rich and the poor will be in the words of Jesus, "Do unto others as ye would that men should do unto you." This comes directly to the point at issue. The strongest inclination is generally, to do by others as best we can in our own interest. Those who are rich and selfish will force all below them, if possible, to be their slaves, while the ignorant poor will often squander all they may obtain, honestly or dishonestly in a very questionable manner. And yet it is surprising how very dependent the rich and poor are upon the efforts of each other, and then how rapidly the two classes sometimes are found changing places, with each other. The wealthy of one generation may find themselves among the poor in the next, and the poor may by industry and perseverance rise to affluence and wealth.

"For the poor shall never cease out of the land." In all probability so soon as two men found themselves in this world the strife began to see which should possess the most property. Soon one became rich and the other became poor, and it might have been said even at that date, "The poor shall never cease out of the land," and certainly the prospect at the present time is not very flattering. After Cain had secured the property of his brother Abel, he no doubt, made the journey to the land of Nod in grand style and found there the rich and poor, the same as we should find them to-day in every city and village. That expression, concerning the poor, in its fullness will last so long as the race of man exists. Moses and Jesus were typical men and were specially sympathetic toward the poor. Both of them took occasion to say many comforting things to the poor and to those burdened with the sorrows of this life.

Neither did Jesus hesitate to speak as kindly to those who had an abundance of this world's goods. He attended the wedding of a wealthy personage in Cana, and added liberally to their interest in the pleasures of the occasion. He accepted an invitation to dine with the rich Zaccheus and subsequently through kindness to heal the son of the wealthy Centurion.

His mission, however, was essentially spiritual and whether among the rich or the poor his testimony was for God and his kingdom. For the unclean poor he manifested no more sympathy than for the unclean wealthy. His interest was with the poor in spirit. "Blessed are they which do hunger and thirst after righteousness." Whether rich or poor

he was anxious for them to "seek first the kingdom of God and its righteousness." Eating and drinking was a secondary matter as we learn from his own words, "Take no thought, what ye shall eat or what ye shall drink." He would eat that he might live. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Make this a matter of conscience instead of forcing conscience to eat and drink as urged by an undisciplined and unchristian appetite.

How much we have yet to learn in this simple, daily duty and how much it has to do with our whole course of life. We are learning new lessons, lessons in eating and drinking as well as lessons in grammar and geography.

We are learning that the soul and body of man are very closely conjoined and what influences the one, will more or less influence the other. We are learning that a system of righteousness must develop in the soul as we walk among men. It must create in us a new heart and awaken an inspiration that will give life to the whole household of faith. Then the rich and the poor will bear toward each other a friendly relation and the peaceable fruits of righteousness will govern the minds of all.

NOW.

If you have a kind word, say it ;
 Throbbing hearts soon sink to rest ;
 If you owe a kindness, pay it ;
 Life's sun hurries to the west.
 Can you do a kind deed, do it,
 From despair some soul to save ;
 Bless each day as you pass through it,
 Marching onward to the grave.
 If some grand thing for to-morrow
 You are dreaming, do it now ;
 From the future do not borrow ;
 Frost soon gathers on the brow.
 Speak thy word, perform thy duty ;
 Night is coming deep with rest ;
 Stars will gleam in fadeless beauty,
 Grasses whisper o'er thy breast.
 Days for deeds are few, my brother ;
 Then to-day fulfill thy vow ;
 If you mean to help another,
 Do not dream it, do it now.

—Selected.

SHIELD.

"Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.—1 Cor. iii., 7.

CANTERBURY, N. H. 1803.

Live my soul, as peace shall follow And thine ev - 'ry walk control, Here in

lies thy shield from sor - row, Here thy strength for growth of soul, Here thy

strength for growth of soul. When thou go - est to the bat - tle, Gos - pel

truth shall mark thy way, God may chas - ten, God may chas - ten; let thy

spir - it With the weak and err - ing pray, With the weak and err - ing pray.

THE MANIFESTO.

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OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

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" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

	Thermometer.	Rain.	Snow.
1893.	17.5	2 in.	16¼ in.
1894.	25.52	⅛ "	27 "
Highest Temp. during this mo.	50.	above 0.	
Lowest " " " "	"	"	2. below "
Number of rainy days	"	"	3.
" " snowy "	"	"	7.
" " clear "	"	"	14.
" " cloudy "	"	"	7.

C. G. Reed.

North Family.

Feb. 1894.

NUMEROUS, and of great variety are the papers and magazines we receive.

Amongst them all we turn with most attraction and love to the contributions of our gospel kindred in our dear MANIFESTO bringing, as they do, messages of peace and love, always welcome and comforting.

We are pleased to read in many reform papers, of the noble men and women who are ministering to the relief of suffering and want, and of others who are working to remove the causes.

We were moved to collect, as we did last year, what we could spare of clothing and bedding with some edibles, to send to New York for distribution to the needy, through the organization of the Salvation Army, this was accompanied by a contribution from the Ministry, and also one from the Canaan family. We feel blessed in this offering and think that what is sent to this center is judiciously distributed.

Eldress Anna felt the impression of the spirit of generosity and kindness moving in the hearts of all at this time, and was sure if the R. R. Companies were appealed to they would carry the goods to the city free. Some of us not so intuitive were a little doubtful, but she determined to put a test, with the result of a generous permit, for which we thank the Lebanon Springs and Harlem R. R. Companies.

What a comment it is upon our boasted civilization that contributions of charity are habitually in request to keep able-bodied men and women with their children from starving for lack of opportunity to earn a livelihood in this boasted free and certainly bountiful and resourceful country.

At an assembly of poor starving people in New York, brought together to receive doles of bread and groceries, the poor children were drilled to salute the National flag which hung in the room, and required to sing,

"I am so glad that I live in a land,
With peace and liberty on every hand.
Wonderful things in the world I can see,
This is the grandest, our Country is free."

Free! what a travesty of freedom!

Here are a company of slaves, beggars, serfs, robbed of their birthright, and drilled to sing of peace and liberty and freedom, on being handed a mess of pottage.

After a similar assembly in Chicago brought together by the great heart of

John Crawford, the poet scout, this noble soul was moved when he reached home to pen the following verses,

If I could clothe each jeweled thought
That comes to me from Nature's bowers
In classic language, such as taught
Away from western woods and flowers,
If I could sing the sweet refrains
That in my soul in silence cluster,
From many a heart I'd strike the chains,
And give the star of hope new lustre.

If I could scatter all the gems
That light my soul, in darkest places,
Could pluck the hope-buds from their stems,
And wreath them o'er despondent faces,
If I had but the power to stay
The blighting hand of pain and sorrow,
The human flowers that wilt to-day
Would raise their heads and bloom to-morrow.

If from the Master hand above
To me the longed-for power was given
To change all bitterness to love,
Of every earthly hell make heaven,
The lowering clouds would quickly flee
Before the light which followed after,
And every wave of Life's broad sea
Would gleam with love and song and laughter.

This power is in the hands of the people
If they only knew it and were wise enough
to use it.

In all this gloom and apparent despair
ours is a gospel of hope, and we are
thankful notwithstanding all the misery
and wrong, that we are living in this age
of activity in moral reforms, and to wit-
ness the gathering of the forces that will
yet overthrow the foundations of the
old earth and establish the new.

We have followed the good example of
other of our friends and put water within
the reach of our cows as they stand in
their stalls; this is a great accommodation
and we think will be profitable.

Three years ago we erected a slide for
ice from our pond to the icehouse. We
were not able to check the descent of the
ice so that we could make use of it until
this year, when the inventive genius of
our Brother Charles Greaves, devised a
plan for lowering that has worked fairly
well this season, and with a little perfect-
ing, will make the slide a great saving of
labor in getting the ice.

We are having a spell of seasonable

winter weather with good sleighing which
the young folks and some of the older
ones are taking advantage of sleigh riding.

General health of family good.

Walter S. Shepherd.

West Pittsfield, Mass.

Feb. 1894.

THE February MANIFESTO, with its
mine of true riches, seemed to us almost
incomparably excellent. Every sentence
it contained was read with deep satisfac-
tion, and re-read with increased interest.

We were particularly pleased to hear from
the Sainted Father in Israel, Elder John
Whiteley, whose benedictions like the re-
freshing dews of heaven are distilled up-
on all, and whose invocations will not fail
to reach the Omnipotent Father, who
gives heed to the prayers of the righteous.

Home Notes are always edifying. Cen-
tral Ministry passed Sunday, on the 28th
ult. in our Society. The sanctity of the
day was greatly enhanced by their pres-
ence, and the spiritual power, love and
strength they were able to administer,
gave evidence that they walked with God.

At present date there is good sleighing
in Pittsfield city, but in the hill towns of
this section, the highways are more or
less blocked with snow. There has been
nearly two hundred tons of ice harvested
in the Society, preparatory to the coming
warm season, which will soon be with us.
It is presumed that a new cold-storage
and ice house in connection, will be erect-
ed here in the Church family, in the
course of the season, with many, if not all
the modern improvements.

The sound of the whistle was again
heard at our Ore mine near Christmas day
after a silence of nearly seven months du-
ration. Owing to the condition of our
country, and the stagnation in business,
they are now mining only about three
tons per day, and should the Willson bill
become a law with iron ore on the free
list, Br. Ira thinks it doubtful if the par-
ties having the lease, will be able to get
men to work for wages low enough to

compete with foreign ore. However this mine has some advantages over many others, being connected by rail to one of the main lines of railroad in New England, and is rich in a good quality of ore; consequently there is hope that it may pay for working.

Julia L. Sweet.

Watervliet, N. Y.

North Family.

Feb. 1894.

It gives us unalloyed pleasure to see the hearty support given to sustaining THE MANIFESTO. Its excellent appearance does credit to the Editor, also to the worthy printers.

We were lately blest with a special privilege while in our Society service to hear the wise counsel from one of the Elders, urging the importance of laboring for a spirit of charity and forgiveness. To enter the New Year with the resolution to leave old things and press onward and upward into an ever increasing spiritual growth.

We enjoy the ministration of, and our communion with our beloved Ministry, also the gospel relationship of Brothers and Sisters is more fully understood and deeply appreciated than of yore. May we walk with an humble and pure heart that the divine Spirit may abide with us.

Winter, while we have had some stormy days, has not been as cold, nor has as much snow fallen as during the previous winter. At present it is very unevenly distributed. Large drifts in some places and in others the earth may be seen. We conclude there is much good sense in the remark of our colored friend that he "ought to be thankful for any kind of weather."

We are striving to keep our lamps trimmed and burning that our light may shine that all men may see it. By a spirit of consecration and strict loyalty we shall aid the cause of Right.

Hamilton DeGraw.

Shaker Station, Conn.

Feb. 1894.

"WHATSOEVER a man soweth, that shall he also reap," that, and not something else. Let us sow only pure seed in our hearts that we may reap nothing but golden grain.

"Blessed are the pure in heart." Purity is very essential in forming a true Christian character. Let us be pure and our reward will follow us. The heavenly joy gained by living in purity fully compensates for all crosses, trials and afflictions. Where purity is, a peaceful spirit dwells.

To obtain a good supply of eggs in winter, we must have young hens. Pullets hatched in April or May will prove most satisfactory. The hens must be well cared for, have a comfortably warm house, be kept clean and well arranged. Provide a bountiful supply of fresh water, accessible at all times. Variety and plenty of food is absolutely necessary. Feed regularly what the hens will eat without wasting. Ground meat, bone, boiled potatoes with wheat bran make the best morning meal. Whole grain should be the feed after the morning ration. Having adopted a system of feeding pursue it steadily or when changing do so gradually. Strive to have the best hens; there is the most profit in them.

Daniel Orcutt.

East Canterbury, N. H.

Weather Record for January, 1894.

Highest Temp. during the month,	47
Lowest " " " "	10
Mean " " " "	20.5
Snowfall in inches " " "	16.5
Total Precipitation " "	2.58
Greatest " in any 24 consecutive hours,	.61

N. A. Briggs.

Feb. 1894.

An old-fashioned New England winter, with its bracing and health-giving properties is one of the many blessings which we

have thoroughly enjoyed thus far. Such prolonged absence of general illness during the winter months has hardly been realized in this vicinity since the advent of "La Grippe." Death, the angel Reaper has indeed visited us, but with one exception, (that of our precious Sister, Helen Taber,) his selections were persons advanced in age, and perchance ripe for his sickle as well as ready for the transition to the "Better Land." While holding them in loving remembrance we are under still greater obligations to perform our duty to the living.

With us, the problem of how to make the best use of time is an important one. We often find ourselves subject to the fluctuations of the present social and political elements, hence realize to some extent the straitened circumstances of the world's workers. Yet honest industry brings its reward, and agreeably to the counsel of Mother Ann with "hands to work and heart to God" we hope to earn our daily bread. Our active farmers have already started the early potatoes within doors. Work is also being carried forward at the saw-mill, it having heretofore been delayed on account of scarcity of water. The continuous snows of the season have proved a great blessing in water supplies. For all the uncounted benefits we receive we daily thank our Heavenly Father, and in his blessing will continue to work and pray.

Elsie York.

Enfield, N. H.

Feb. 1894.

MILD weather still holds on, fair and cloudless for weeks at a time; as though it was tempered by Providence to alleviate the sufferings of the homeless and needy. Sleighing continues fine, with no huge drifts to flounder through, when meeting loaded teams, but plenty of room to pass a slow going horse as in summer time.

Elder Isaac Anstatt paid us a short visit on the 20th ult. We enjoyed his hearty

laugh as well as his sound common sense, and have invited him to come again, trusting that next time he will tarry with us longer. Our cord wood pile grows longer and wider every day. Good thick ice and a straight smooth road across the lake, saves the teams many a mile of hard travel.

Most of our Brethren are at work on the Eclipse Cornplanters. We finish them at the rate of ten machines a day. We hope to have them all completed by the time the maples are ready for the sugar harvest. Small orders for sweaters come in now and then; also an occasional order of custom shirts. While not all we could wish, still, "small favors are thankfully received."

Our Second family Brethren and Sisters have now all become members of the Church and North families, and the buildings are vacant for the first time in a century. We have moved over one hundred and twenty-five loads of household articles and there are many more to follow. Elder William Wilson has gone to New York to endeavor to effect a sale of their large farm. We are all enjoying average health, with the exception of a few cases of the ever present New England cold.

G. H. Kirkley.

North Family.

Feb. 1894.

In one of our recent meetings we listened to an excellent discourse of the character language of the Believer. It was stated that its worth in soul growth could not be fully known until the effects appeared. Who can question the efficacy of refined language as being other than an impetus to soul goodness, and should we not use the best to illustrate the glory of life?

Minds like temperaments vary, science, doctrine and philosophy have their students and admirers, and lovely nature gives a hearty amen to all. We should not simply be theological pens containing only religious ideas, but like nature's ex-

pansive fields, contain those elements that enrich, enlarge and ennoble every organic part of our being. Nature re-echoes her notes of approval that as a variety of flowers adds cheerfulness to life, so variety of gifts adds usefulness. We can not disconnect one essential moral, social or temporal block from our structure, but we can add thereunto. Therefore, as good language is the filter of refinement, so is broad mindedness the open door to greater works of righteousness.

We are pleased to record a visit from Elder Isaac Anstatt. His presence was an inspiration of cheerfulness and his encouraging counsels to the young were impressive, being created by a union of love and sympathy, qualities which give tone and vivacity to life.

In enumerating life's blessings, we deem it worthy of note, that we are so situated that throughout the entire year we can meet for soul devotion with the Church family.

Long would pen linger upon the theme of "Home, sweet home," as thoughts of the wretchedness abroad, which is being lessened by noble men and women, come to us, but space is too precious for mental story or written comparison.

We are enjoying good health, have a large yard of wood nicely stored for another cold season, and a good crop of ice sixteen inches thick, for the summer.

As the command of God's Church is to "study the creation of souls" and win them to Christ, may we be "doers of the word and not hearers only."

George H. Baxter.

Watervliet, O.

Feb. 1894.

WE wish to contribute something for THE MANIFESTO, although not much. We are having some snow, about four inches fell a few days ago. Our winter has been very open admitting of a great deal of work that will help along when spring comes. We are putting up about

one hundred and twenty-five rods of picket fence. We also had eleven hundred locust posts cut this fall.

Eldress Hester Frost and Sister Harriet Snyder have made a short visit to Union Village, O. We had the company of Br. Lawrence Oscar for a few days from the same Society. We are preparing to put out 1,000 raspberry plants, 500 blackberry and some currants this spring. Health of Society very good for which we feel very thankful.

Henry W. Fredrick.

FARMING.

By Charles Preston.

THE subject I have chosen to write upon is farming, not because it is a favorite employment of mine by any means for really to tell you the truth, any one of the so-called 'trades' would have suited me much better; but through some means, or other, which I do not care to mention, I was brought up upon a farm of about four hundred acres, where I have spent a goodly number of my days as a farmer, and have learned many useful things.

I propose to give you a sketch of the year's work on a farm situated on a side hill, and remarkable for the quantity not quality of stones thereon.

In the spring, sowing and planting must be done; There are oats, wheat, corn, potatoes, peas, beans, cabbages, beets and several other things, all of which ought to be planted on the same day, and if it is not enough to make any one's head whirl, to think where to start, then I will give up.

After sowing and planting comes that delightful job of weeding, getting down on your knees and scratching the dirt over with a bent knife. Then the cultivating must be done, and what delightful work it is. Occasionally one gets a rap in the ribs, by the handles of the cultivator. I have had a little experience of this sort myself. Once when cultivating potatoes, the cultivator struck against a fine specimen of concreted, earthy mineral matter, which geologists are so much interested

in; it is not I that would go hunting for them, I have seen enough of them already. It threw the cultivator out of the ground, the handles striking me with great force, laid me in a very humiliating position. I at once resolved not to be baffled by so small an offense, and arose, feeling myself master of the situation, and felt around in my mouth to see if there was any room for false teeth. I soon discovered that two of my teeth were loosened, and my lips growing so large that I could hardly speak. This is but a small affair and the work must go on, there is no time to lose on a farm, especially in the spring, nor for that matter in any season.

One scarcely gets ready for it, before haying and harvesting time is right at hand, and then we hear nothing but the song of the mowers and reapers; and O what a busy time this is! At this season we often have the pleasure of working till eight and nine o'clock at night, getting in hay and grain. By this time we feel like bidding a hasty farewell to the day, to go in search of dream-land, which we are pretty sure of finding.

No wonder so many boys and men get tired of farming. I should think it was enough to discourage a cast-iron man. When expecting a good crop of oats, say about forty-five bushels to the acre or thirty bushels of wheat to the acre, he finds it about two-thirds Canada thistles, all to be reaped and bound by hand.

This however is not the case with us at the present time, as we have a good reaper and binder, but many farmers have not the means to get one, while there are others who have the money to do with, but are too stingy. They would rather stick to the old-fashioned way, than to spend their money for new-fangled things. Their backs try hard to have them understand that they will not endure this kind of usage very long, but the warning is not heeded. Their hands are full of thistles and they must feel the pricks. But then this gives them something to do on Sunday. Picking thistles out of the hands

is not breaking the Sabbath, you know.

Then the ensilage must be taken care of, and the thrashing done. This is the worst of all, but it is a short job lasting only about a week, and then we forget all about it.

Our next delightful business is to draw manure and plough about fifty acres of land.

When November winds are blowing, we begin to think there must be some chopping done, and I tell you what, it makes me scratch my head, when I think of chopping about eighty cords of wood on a bleak mountain, where there are no roads fit for a team to travel on, and all this wood to be brought home. It is a long, hard task, I might as well say.

Just think how any one of you would like to start off in the morning for the woods, with dinner pail and ax, the mercury about 10 deg. below zero and a good, brisk north wind blowing, and every step of the way up a steep hill, and a glare of ice; Let me ask you, would you call this a real pleasure trip?

By the time one is ready to eat his dinner his appetite is about as keen as the north wind.

If one could only dress like an Esquimau, I think it would be a good thing for this kind of business in this climate.

Drawing home the logs is not so very disagreeable, providing you have a lively team of horses, that can keep step to the music of a goodly number of sleigh-bells, as they jingle in the frosty air.

If there were no horses, farming would be intolerable; but with an active team and a cheerful heart, this kind of work goes on much better.

If freed from hirelings, we may find real enjoyment in working for our Brethren and Sisters, even on a stony farm; risking frosts early and late, too much rain, or not enough, heavy winds, hail-storms, etc., etc.

Canaan, N. Y.

They are never alone who are accompanied by noble thoughts.

THE WORLD WOULD BE THE BETTER.

If men cared less for wealth and fame,
 And less for battle-fields and glory:
 If, writ in human hearts; a name
 Seemed better than in song and story;
 If men instead of nursing pride,
 Would learn to hate and to abhor it;
 If more relied
 On Love to guide;

The world would be the better for it.

If men dealt less in stocks and lands,
 And more in bonds and deeds fraternal;
 If Love's work had more willing hands
 To link this world with the supernal;
 If men stirred up Love's oil and wine,
 And on bruised human hearts would
 If "yours" and "mine" [pour it;
 Would once combine,

The world would be the better for it.

If more would act the play of Life,
 And fewer spoil it in rehearsal;
 If Bigotry would sheathe its knife
 'Till Good became more universal;
 If Custom, gray with ages grown,
 Had fewer blind men to adore it;
 If Talent shone
 In Truth alone;

The world would be the better for it.

If men were wise in little things—
 Affecting less in all their dealings;
 If hearts had fewer rusted strings
 To isolate their kindly feelings;
 If men, when Wrong beats down the

Right,

Would strike together and restore it;
 If Right made Might
 In every fight;

The world would be the better for it.

—The Catholic.

[Contributed by Amelia Taitte.]

"Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time will never come, in this world, when we shall have every thing we want, just where and when we want it. The only way to be happy is to enjoy all we

have to the utmost as we go along. It is right to lay up for old age in youth; right to prepare for a rainy day, but it is not right to blend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped for point may never be attained; or, if it is, sickness, or death may have come first, and the dear ones whom we expected to be happy with may be gone forever. How much better to use some of the good things of life as we go along, to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind, or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof, to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a larger bank account when you are gone."

A CHILD'S PRAYER.

DEAR Father, help me
 this to feel and know

In all I say and do.—

As I love well thine other
 children, so

Most truly I love you.

Mary Agnes Leavens.

THROUGH purest sympathy and an all embracing love, Christ-like souls are drawn to those less developed in their intellectual, moral and spiritual natures. Theirs is the language of Jesus;—"If I be lifted up, I will draw all men unto me."

C. Allen.

"Let us run with patience the race that is set before us;"—

These were the words of the Apostle. How much happier all might be if they would learn more patience and bear all crosses and trials that they might win reward. Patience strengthens the spirit, sweetens the temper and bridles the tongue. Let us follow Christ, whose life was pure and patient. In patience let us possess our souls. No affliction nor adversity comes to us that is not for our highest good.

The New Year calls aloud for workers, not idlers, not observers, but workers in God's vineyard; workers together with him who said, "Be of good cheer I have overcome." Those who would bring sheaves into the Master's garner must gather them without delay. The brief working hours are few and numbered. Reapers, let us bend to our toil, and win the crown.

Strength for to-day is what we need, to speak a kind word and perform a good deed. A virtuous life brings lasting peace, but thousands prize it not.

Enfield, Ct.

Daniel Orcutt.

[Contributed by Lucy Miller.]

At a certain prayer meeting a man noted for his failures to meet business obligations rose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around, and said again, "What shall I do to be saved?" Again, with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied, "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves

purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following Christ's precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The "square" man is the best shape. The tree is known by its fruit. "Go thou and pay John Williams."—*The Sunlight*.

WHAT CAN YOU DO?

By A. C. Scammell.

What can you do? Why open your eyes,
And see the old World wait for your waking;
He says, "You never shall sleep again.
See the work I have planned for your taking.
Work half done, and work not begun,
All kinds of labor under the sun."

You can put the leaven in some one's bread,
The leaven of brotherly kindness,
Then you need not teach him the Golden Rule,
Nor the sin of his moral blindness;
The sweet, light loaf will strengthen him so
I think he will find the way to go.

You can cut the staff for one's up-hill walk,
From your own up-climbing and falling,
Tell your own story just as it is,
Though it make you blush in recalling;
Your brother has need of your weakness and strength

To reach the Rock and the Shelter at length.

You can be the poem in many a life,
You can keep sweet chimes a ringing,
Till hearts that were sad shall be always glad,
Why, the World was born a singing!
And tears that are, need not be tears long;
'Tis your work and mine to set them to song.

Ipomoea Sinuata (New Morning Glory).

A vine growing from seed that will cover a fence in no time, a rampant grower, and then it is a beautiful vine, with its huge leaves, dark prickly stems and immense rose-colored flowers from three to four inches across, and costs only 20 cents per packet. Every one interested in climbers or new and good things for the garden should send 10 cents to James Vick's Sons, Rochester, N. Y., for Vick's Floral Guide, 1894, which is a perfect beauty in its gold cover. As the 10 cents may be deducted from first order it really costs nothing.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February contains extra pages and exceptionally varied and interesting matter.

Dr. H. S. Drayton in the illustrated opening article learnedly discusses the "Brain of Woman Relatively," and throws a clear light upon that much mooted question. Dr. Edgar C. Beall's phrenograph of William Dean Howells, the famous novelist, from a personal examination, is an artistic pen picture and also closely analytical. Prof. Nelson Sizer continues his series, "How to Study Strangers," and contributes also a phrenological description of the well-known humorist, Marshall P. Wilder, from an examination. This will prove interesting as an echo from the consultation room of the veteran character reader.

Horace Mann, one of the most eminent educators of America, is the subject of a sketch by Mrs. Charlotte Fowler Wells, in which the phrenological views and wonderful labors of the great philanthropist are appreciatively set forth. Child culture and hygiene receive attention as usual. The editorial columns contain an important testimonial from Dr. Lyman Abbott in favor of phrenology.

Character sketches of Dr. Parkhurst, Supt. Byrnes, District Attorney Fellows, and Delancy Nicoll of New York, also Master Workman Sovereign, besides the field notes, etc., are new and attractive features.

Price, 15 cts; \$1.50 a year. Address Fowler & Wells Co., 27 East 21st Street, New York.

EDWARD BOK's successful article in the January "Cosmopolitan" "The Young Man in Business" has been reprinted in tasteful and handy booklet form at 10 cents by the Curtis Publishing Company of Philadelphia. To this reprint Mr. Bok has added some 14 pages of editorial matter answering "Three Uncertain Young Men."

THE JOURNAL OF HYGIEIO-THERAPY, February, Contents. Foundation Principles; Hot Water Rolls; Caring for the Sick; Health and Disease; Historical; Whole-souled Liberality; The Pride of Company; The Blues; Earache; Letter to a Truth-Seeker; etc., etc.

Dr. T. V. Gifford & Co.,
Kokomo, Ind.

BREAD AND BUTTER LETTERS.

MORE than once I have been seriously troubled because a young friend has failed to acknowledge to me her safe arrival at her home after visiting me, writes Mrs. Lyman Abbott in the February *Ladies' Home Journal*. The "bread and butter letter," as it is sometimes called, because it is supposed to be an expression of thanks for what bread and butter stands for, should be written within twenty-four hours after arrival at one's destination, to the hostess whose hospitality one has been enjoying. It

is not quite enough for a young man who has been visiting his college mate to write to him alone; courtesy calls him to send at least a brief note to his friend's mother, or the lady taking her place. You think it is not an easy thing to do, and it is not altogether if you try to make your note unique and different from others, but the simplest way is the best way, and if you have had a pleasant time say so. An agreeable incident of your journey, or a few lines about the circumstances into which you have gone, will make a letter which your hostess will enjoy, and she will set you down in her selected list of well-bred young people. Besides that, you will have the consciousness that you have been thoughtful of another's feelings, and have not been guilty of the appearance of ingratitude.

OUR people ought to know more at this time about Brazil than most of them do,—about its history and its great resources. The NEW ENGLAND MAGAZINE does a public service in publishing in its February number a fully illustrated article on Brazil, which answers all the questions which one could ask. The article is by Mr. John C. Bedman, who is as well qualified as any man in the country, by his long familiarity with Brazilian affairs, to write such an article.—Warren F. Kellogg, 5 Park Square, Boston.

To confess to God, is to confess to the agents of his appointing, or to God through them.

Heaven will be the sweet surprise of a perfect explanation.

Deaths.

Rachel Russell, at Watervliet, Ohio. Jan. 14, 1894. Age 84 yrs. 9 mo. and 20 days.

Sister Rachel came to Watervliet with the Brethren and Sisters from North Union. For a long term of years, she was one of the most active and interested members, in bearing the burdens of the Community. A patient and charitable Sister, for whom must come the reward of "Well Done." H. W. F.

Stanton Buckingham, at Shakers, N. Y. Jan. 17, 1894. Age 92 yrs. 10 mo. and 8 days.

Nancy Whitchee, at East Canterbury, N. H. Feb. 1, 1894. Age 88 yrs. 9 mo. and 14 days.